the door to the height he granted her by reaching out the hand in question, which she kissed, laid it against her brow and passed it along both her cheeks. The name of the hand was not given me but it should be a reproduction of a "holy hand" in Baghdad.

Soothsaying. In addition to the production of amulets, traded for flour and wages, the two sayyids had yet another thing for sale: their skill in soothsaying. Actually, this was the reason why they were allowed to carry among the women of Sheikh Tuffa's house (cf. supra). When the two parties had come to terms, a greasy book, kept in a plastic case of the sacred green colour hanging from the outside hook of the oven, was taken out and opened. One of the women placed her hand on it and pointed to one of the pages. The younger of the two sayyids then gave his interpretation in a droning voice.

Fortune-telling of this kind with the Kurds is referred to by Hilka[1], who says: "Les Kurdes disent beaucoup dire la bonne aventure ("dibê"), et pour cela ils se servent d'un livre spécial en persan .... on l'ouvre à l'improviste, on regarde la sentence qui s'y trouve la première et on consulte l'indicateur que porte en haut chaque page ("bêre" ou "ruel") ....". A "prophecy" book of this type has been brought back from Afghanistan (E. 1275). In addition to this soothsaying with the help of a book, opened at hazard, I also observed another form of fortune-telling. During my stay with the Sheikh at Sergelu, the house was visited by another wandering sayyid. Sitting on the floor, surrounded by women, he read their future by palmistry.

Visit to saints' graves. Kurdish women could visit saints' graves[2]. We visited a saint's grave outside Balakija. The saint's last resting place was in a small chapel where a grating cut off the grave itself and the danger-bring superstitious from visitors. A basin with a spring, lying behind a wall outside the enclosure surrounding the chapel, allowed women to perform the ritual ablution necessary. One of the women that day was hindered on account of her menses (cf. p. 133) from entering the chapel and small plantation, which possessed a sag tree. Close to the saint's grave the women picked up small stones from the ground and attempted to make them stick to the wall at the side of the grating. It was said that if the stone remained sticking the wish one had would be granted, otherwise not.

Saints' graves were found in a part of a mosque in the mountain town of Rewanduz near to the Iranian frontier. The mosque there, described as a *mihrab*[3], was apparently a Sufi religious house[4]. The superstructures over the saints' graves inside were like houses and were hung with silken rugs[5]. On the one was the turban of the deceased. A young girl kissed the turban[6] respectfully, and accepted some salt accepted together and handed her[7] by the monk who accompanied us. Over that part of the building, the architecture of which showed considerable Persian influence in the horseshoe arches, the saints' graves were housed under vaulted domes, each of which was surmounted by a bowl with ornamented fingers.

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792 holy books from which they can tell of the past and the future.
557 They also sell good-luck charms, love-charms, charms against sickness, etc. Being residents of the larger towns, however, they only appear on the village scene as transients of rather low status.

Diagram No. 1. The scales and statuses of the religious field.

793 *The Mullah.* Whereas the position of a *Shaikh* depends upon his
559 rating on the scales of sanctity and sacred powers, the position of the mullah is related to the scale of sanctity, and to a scale of learning and piety. High rating on the scale of sanctity springs directly from the office, while the degree of learning and piety depends upon the individual's behavior, and is consequently variable.

793 The position as mullah is a true status position, since it defines a
795 place in an institutional hierarchy — that of the larger church
559 organization — but since it is related also to the scale of piety, the actual relative status ascribed to specific mullahs in their villages may vary considerably. Thus again, the lack of development of the concept of an *office* has its effect; any separation of the individual's official and private capacity is impossible, and no clear definition of the status of the mullah, as divorced from the individual achievements of a specific mullah, is possible. The very weak regional organization of the church is in part responsible for this — indeed, it is